ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

—OF THE—

FIFTY-SIXTH ANNUAL SESSION

—OF THE—

CENTRAL BAPTIST ASSOCIATION,

—HELD WITH—

BETHESDA BAPTIST CHURCH, COOSA COUNTY, ALA.

October 3rd, 4th and 5th, 1900.

OFFICERS:

L. H. HASTIE, Moderator..... Marble Valley, Ala.
D. S. MARTIN, Clerk..... Equality, Ala.
T. J. PENNINGTON, Treasurer..... Rockford, Ala.

The next session of the Central Association will be held with Friendship Church, five miles west of Tallassee, Ala., beginning on Wednesday before the first Sunday in October, 1901. To preach the Introductory Sermon, Eld. W. R. Whatley. Alternate Eld. L. T. Reeves.

To write the Circular Letter Eld. A. C. Swindall. Delegate to Southern Baptist Convention, Eld. D. S. Martin; alternate, Eld. J. D. Hughes. Central Committee and Sunday School Board—E. E. Slaton, W. S. Darden and B. C. Guy.

For Order of Business and Standing Committees to report at next session, see inside of this cover leaf.

ORDER OF BUSINESS.

1 Association called to order by the Moderator.
2 Hear letters from churches.
3 Elect Moderator, Clerk and Treasurer.
4 Call for petitionary letters.
5 Call for correspondence.
6 Appoint committees to report during session, viz:
On Religious Exercises,
Finance and Auditing,
Correspondence,
Nominations,
Documents and Requests.
7 Have Rules of Decorum read.
8 Call roll and erase absentees.
9 Hear Treasurer's report and refer.
10 Hear from standing committees.
11 Hear miscellaneous resolutions.
12 Give instructions about appropriations.
13 Hear circular letter.
14 Correct minutes and adjourn.

STANDING COMMITTEES TO REPORT AT NEXT SESSION.

State Missions—A. S. Smith, J. C. Maxwell, Geo. A. Sorrell.

Home Missions—W. R. Whatley, A. D. Bentley, T. J. Pennington.

Foreign Missions—L. T. Reeves, A. J. Lilly, H. T. Lett.

Sunday Schools—A. C. Swindall, W. L. Walker, J. T. Edwards.

Temperance—J. M. Johnson, S. F. Thomas, J. E. Pinson.

State of Religion—O. C. Swindall, J. N. Foster, Hugh Rodgers.

Religious Literature—T. A. Kelley, J. F. Timmerman, J. H. Hickman.

Education—J. M. Tucker, W. P. Fulmer, G. H. Howard.

Baptist Orphanage—J. A. Arnold, W. I. Newman, W. S. Darden.

Institute Work—W. T. Stewman, J. V. Clifton, J. A. Keel.

Central Committee—E. E. Slaton, W. S. Darden, B. C. Guy.

To Write Circular Letter—A. C. Swindall.

N. B.—Brethren: "Please write plainly and on one side of your paper only."

MINUTES.

WEDNESDAY, October 3d, 1900.

The Central Baptist Association, in its Fifty-sixth Annual Session, met with Bethesda Church, Coosa county, on Wednesday, Oct. 3d, 1900.

The introductory sermon was preached by Elder J. D. Hughes at 11 o'clock a. m. Text, "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things; may abound to every good work." 2d Cor. 7th chapter, 8th verse.

An intermission of one hour and thirty minutes was then taken for refreshments, and dinner was announced ready.

AFTERNOON SESSION.

At 1:30 p. m. the body assembled in the church house, and after singing was led in prayer by the Moderator, L. H. Hastie, after which he announced the body ready for business. It was then suggested by the Clerk that as the names of messengers were already enrolled, that the body proceed at once to a permanent organization; which was done, and on motion of Elder J. M. Johnson the former officers were re-elected by acclamation. The Rules of Decorum were read.

The Moderator then proceeded to appoint the following committees to report during the session. viz:

On Religious Exercises—W. L. Walker, S. F. Thomas and the pastor and messengers af Bethesda church.

On Finance and Auditing—Geo. W. Davis, W. L. Waters and B. C. Guy.

On Correspondence—Wm. Looney, W. R. Miller and W. J. Ruffin.

On Nominations—H. T. Lett, W. P. Fulmer and T. L. Upshaw.

On Documents and Requests—J. A. Arnold, W. B Dunlap and W. S. Darden.

Correspondents were called for and the following brethren responded:

Montgomery Association—Elders H. W. Province, Jno. R. Caldwell and Jno. Bass Shelton.

Carey Association—Elder C. J. Bentley.

The Clerk was then requested to read the letters from the churches at the close of the reading. Petitionary letters were called for, and the newly constituted church at Mt. Zion, near Deatsville, was received.

The following is a list of the duly accredited messengers:

First District.

Alexander City—Rev. A. S. Smith, R. M. Thomas, W. L. Waters, E. F. Ingram.

Bethesda—Rev. D. S. Martin, W. E. Bailey, G. T. Willbanks, N. R. Martin.

Liberty—John Reams, John Funderburk, Wick Pitchford, I. M. Willis.

Union—Rev. J. M. Johnson, S. F. Thomas, James H. Avant.

Mt. Zion—T. L. Upshaw.

New Providence—Represented by Letter.

New Hope—John R. Ballard, J. C. Williams.

County Line—C. M. Moore, James A. Threadgill.

Second District.

Tallassee—Charley Ferrin, John F. Richardson.

Friendship—Hugh Rogers, Ed Bachelor.

Good Hope—H. T. Lett.

Eclectic—James W. Orsburn, Charley Lett, H. L. Bullard.

Mt. Hebron—L. E. Holley, H. A. Jordan, O. Y. Hardie.

Bethlehem—Benj. Martin, Charley Wilson, Early Jarman.

Refuge—C. L. Griffith, W. M. Tanton.

Harmony—Rev. J. H. Colley, W. L. Walker, W. H. Colley, Berry Hatton.

Santuck—C. H. Smith.

Pleasant Hill—A. M. Jackson, A. W. Langley.

Beulah—Rev. A. C. Swindall.

Third District.

Concord—R. S. B. Penton, J. C. Moseley, Geo. W. Willbanks.

Way Side—R. T. Massey, K. E. Watt, R. M. Dobbs.

Providence—G. W. Steel, Jas. A. Cannon.

Shady Grove—J. R. Embry, T. B. Allen, W. O. Penton.

Olive Branch—S. Deloach, J. S. Kelley.

Hutchett Creek—R. C. Hardy, J. D. Barrett, J. B. Wammack.

Antioch—T. A. Kelly J. D. Richardson, B. C. Guy, G. H. Howard.

Lebanon—W. J. Ruffin, J. D. Gant, W. R. Gant.

Town Creek—Geo. W. Davis, W. P. Ward, Sr., J. H. Norrell.

Pleasant Ridge—W. D. Heisler, J. N. Hudman, G. C. Floyd.

Mt. Zion West—T. P. Rodgers, J. M. Holley, J. M. Esco.

Fourth District.

Goodwater—T. P. Cranford.

Shiloh—J. E. Pinson, A. J. Thomas, Lang Johnson.

Mt. Olive—J. A. Arnold, W. I. Newman, W. P. Fulmer, J. D. Ward, A. P. Waldrop.

Union Springs—Rev. L. H. Hastie, Wm. Looney, Jas. H. Hastie.

Salem—W. R. Miller, J. W. Tippett.

Macedonia—Rev. W. T. Stewman, J. S. Stone, W. P. Dunlap, J. M. Conaway.

Poplar Springs—W. S. Darden. W. H. Thomas, W. J. Blankenship.

Rockford—T. J. Pennington, D. L. McAllister.

Corinth—J. W. Hanna, D. O. Manning, J. A. Ward.

Weoguftka—H. J. Taylor, J. D. Blankenship, H. G. Kilgore.

Hollins—Not represented.

Committee on religious exercises reports as follows:

To preach at church tonight Elder H. W. Province; at the Methodist church, Elder Arnold S. Smith; at the Cold Water Academy, Elder A. C. Swindall; conduct devotional exercises tomorrow morning, Bro. Rob Cooper.

The body then adjorned to 9 o'clock Thursday morning.

THURSDAY MORNING, OCT. 4.

At the close of the devotional exercises, in which our venerable Father J. H. Colley participated, a free-will offering was tendered him, amounting to eighteen or twenty dollars, at which time a warm fraternal spirit and deep emotion was manifested by the entire body.

The body then proceeded to business by first calling the roll and erasing the absentees.

The treasurers report was read and referred to the committee on finance and auditing.

The report on State Missions was submitted by W. P. Fulmer.

The report on Home Missions by Elder J. M. Johnson.

The report on Foreign Missions, by Elder A. C. Swindall.

Elder W. R. Whatley asked permission just here to present the report on Sunday schools as he was going away.

Elder J. M. Johnson opened the discussion on the mission reports, speaking especially to the report on Home Missions; and was followed by Elder H. W. Province, who spoke of "Our Denominational Missions a Century ago and their Progress during the last Century." Brother Arnold Smith then followed in an able address, occupying about one hour.

Speaking of the "Baptist of an hundred years ago, and their growth during the last century." During the time of these discussions Elder John B. Shelton preached an able and highly commendable sermon to the people at the stand on the subject of Regeneration. Text, "Ye must be born again." John, 3d chapter, 7th verse.

The body then adjourned to 1:30 p. m. and the brethren and sisters were permitted for one hour and a half to enjoy the social feature of the meeting and partake of the bountiful repast prepared by the church and community.

Afternoon Session.

Promptly at 1:30 the body was called to order, and for about

one hour was highly entertained by Elder C. J. Bentley, who spoke upon "What should be the aims of the denomination during the next century; in view of our present improved equipments for missionary work." (Quite a number of brethren were granted leave of absence.)

The several reports on Missions was again taken up and discussed and adopted as follows:

REPORT ON STATE MISSIONS.

Our State Mission work is fundamental; it lies at the basis of all our denominational work in the State. If we neglect the waste places and the weak places in our own bounds we cannot do the work that ought to be done. The time is opportune for a great advance movement in Alabama. We are no longer hampered by a burdensome and discouraging debt. The State is prospering financially. Our Baptist people have more money than ever before. Men and money are coming into the State, and our opportunities are constantly enlarging. New towns are springing up and we must be prompt to put Baptist churches in these growing centers of population. A few years delay will be very hurtful to the future of our denominational work. The board at Montgomery needs $10,000 this year for State Mission work. If our churches will adopt the systematic plan recommended by the board, and if our pastors will push the work faithfully, we shall have no trouble in making a great advance all along the line. We would urge all the churches in this association to adopt the pledge card system, and take regular mission collections at least quarterly. Monthly collections are the most satisfactory where they can be managed. We would call attention to the fact that the State Board of Missions is the organ of the State Convention for receiving and transmitting money for Foreign and Home Missions as well as for doing State Mission work. All mission money should be sent direct to W. B. Crumpton, Secretary, Montgomery, Ala., and it will be transmitted free of all charge whatever.

Respectfully submitted,

W. P. FULMER.

REPORT ON HOME MISSSIONS.

Home mission work means the effort to properly evangelize our own country. We would not disparage the work abroad, yet we insist that there are a great many destitutes at our very doors which have special claims upon us. The Home work is a preparatory work It is the base of supplies. To neglect the home field would soon result in our having neither base nor supplies. We must enlarge at home or shrink abroad. Our peculiar relation to the evangelization of the world should impress our duty upon us. About three-fifths of the Baptists in the world are in the bounds of the Southern Baptist Convention. Over a million and a half of them are white Baptists. Our re-

lation as to the requirements of old time Baptist authodoxy cannot be surpassed in any other part of the globe, notwithstanding that there is a frightful drift in our Southland towards doctrinal looseness, and while we would pity the world, if much that now passes in many places for Baptist doctrine, ever gets its baneful grip on our Baptist Southland, yet Southern Baptist, as a body, are now the chief defenders of an infallable and all-sufficient Bible. The need of Home Mission is on the increase. This will be seen in the fact that when the Southern Baptist convention was organized in 1845 there were in our bounds only about 4,500,000 souls without a hope, and today there are at least 12,000,000. Thus we see at a glance that with all our State Boards we are not keeping up with the increasing population. Our frontier work, covering 1,000 miles in length and 500 miles in width, is calling for vigorous effort to provide churches and preaching for the thousands of people pouring into our Western country. Our mountain territory is just now quite a problem. Opening of mines, the influx of new population and the great wealth in these mountains compel us to seize the opportunities as they present themselves to us. There is Cuba, at least her four Western provinces is to be looked after by the Home Board. Your committee have nothing cheering to report along the line of negro evangelization, for the Etheopian cannot change his skin, yet we recommend that all be done for them possible to help them out of their superstition, ignorance and adultery. Just how to do this is a great question for us to solve.

STATISTICS.

The Home Board now has 671 missionaries, churches and stations; 2,168 baptisms, 5,696, churches ,constituted, 195; cash received, $75,366.68, during the year; also an annuity gift of $4,000. The Board has given to Alabama in cash, $1,000. The work is calling for enlargement on every hand. In conclusion your committee asks you for an increased contribution.

J. M. Johnson, Chairman.

REPORT ON FOREIGN MISSIONS.

Christ known, felt, seen, living and acting in all the world, was the end seen whenHe said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," and that is indeed missions.

But that portion assigned me for discussion is the field known as "the regions beyond." Our blessed Savior standing in glorious victory beside the empty sepulchre, having arisen to "all power," gazing upon the happy trophies of His grace, said, "Go ye into all the world and preach the gospel to every creature," assuring them of His blessed presence and power" "even to the end of the age." Nearly nineteen hundred years have come and gone since these words fell warm with eternal love from the dear Master's lips, and yet there is nearly one-

fourth of the human family who are now living without any knowledge of God's son, His richest gift to, and only way of salvation for man.

Who is responsible for this condition of things? Why has such a small per cent of the heathen heard the gospel? Why is it that so little Christian wealth is invested in heathen conversion? Why do we more willingly give food to Indian and Galveston sufferers than salvation to the heathen? Mark you:

1. Because we do not believe they are lost without the gospel. Could we sit still, dear brethren, if we did really believe that the heathen without the gospel are lost? Listen to the scripture on this subject: Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom 10:17, "So then faith cometh by hearing, and hearing by the word of God."

Rom. 10: 13-14, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Man can not hear the gospel without the gospel, nor can he please God without knowledge of Him.

In Mark 16: 16, Christ said, "He that believeth not shall be damned." Now if they can not hear and consequently do not believe, then without doubt they are lost. How sad, yet how true. The scriptures testify of Christ as the way. Then in Acts 4: 12, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Abraham said to the remorseful inhabitant of hell, concerning his five brothers, "They have Moses and the prophets, let them hear them." If the scriptures are sufficient, then they are necessary. The gospel in the hands of the spirit are the means to effect salvation. Will not Christ say to certain ones (unbelieving), "I never knew you?" Does He know the heathen? He knows them as idolators. Did He not say, "Thou shalt have no other Gods before me?" Can an idolator enter heaven? "Oh," says one, "God would be unjust to damn an ignorant soul." Which is the most dead, the helpless child who burns the house down on itself, or the man who willingly throws himself into the flame? According to that theory the man who willfully kills, and yet does not know that "thou shalt not kill," ought to go free. He even ought not to be told that it is wrong to kill. Is that what you mean? That is what you say. All are "under sin"—have sinned. "The wages of sin is death." But God's gift is life eternal through Christ.

Notice please again:

2. If we believe they are lost do we not believe it out of God's power to reach and save them? Have we not said that "Missions in China are a failure?" Do we not actually believe

that a white man is easier saved than a negro or one of any other color? Some think that it is a greater task to save a wicked old man than a child. Have not some of us said, "I have no more money for China, for it is a failure there?" Is not that saying, "God has failed." Does not that limit God's power to the willingness of the heathen? Do you believe that God can give the gospel to the world with one cent as easy as with all the wealth of America? Think of Israel in Egypt, the Red Sea, Jerico, the fiery furnace, the den of lions, the multitudes fed with just a few loaves. He healed the sick with only a touch. Ah, blessed son of power, touch us and make us believe. It is our unbelief that gives birth to all these church suppers, cheap or dear restaurants. Wonder if Peter ever had a noted evangelist to help him in a revival? Is not that doubting the power of the church under God? Is not that doubting God? Such faith as that will never place Isaac on the altar, nor fight a duel with Goliah, nor go into the furnace, neither will it pillow one's head in peaceful slumber on the bosom of the lion. Such faith did not walk the sea, nor will it give the gospel to the heathen. The men they need from here are men who are only the wicks for "holy fire." They do not need physic, they need Christ. Paul did not need a doctor on Milita, he had Christ with him.

Again—

3. We do not believe that Christ wants to save the heathen, do we?

Have we not forgotten John, 3: 16? Some of us seem to think that God would have only white folks in heaven because they are white here. Can't the Lord make all one color if He wants it so? What of it if he does not? Jesus wants "whosoever will," and even those who will not. He is not like we are, make a distinction because of birth, color, wealth, education, etc. All the rich in faith will be Christ's in heaven. What made that Holy Son of God weep over Jerusalem? Did He not wish to gather them? "Oh," you say, "they were Jews." What made Him say, "Go ye into all the world?" What made Him send Paul to the heathen? "He tasted death for every man," so all can be saved. He willeth not the death of any. He has unlocked all the prison doors, and from the door of the dark abyss of hell back to His own exalted throne. He has written with his finger, dipped in his own blood, "Mercy is free, Mercy is free." He says, "They shall come from the East and the West.

In Rev. 7: 9, He says, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and the lamb, clothed in white robes, with palms in their hands." How immeasurable is the depth and height and breadth of His salvation.

Now again let me say:

4. We do not believe in a personal individual call to give

them the gospel. We excuse and ease ourselves by asking others to do. That is one way, but he expects us to give—to do—to go. We say, "Let these big rich folks give, they can spare it." What of the woman with the two mites? He calls each one by name. He wants the answer, "Here am I." He wants men like clay in the potter's hands. God wishes the man with one talent to go just as far as the one with five. I fear we fail to appreciate the fact that God's power is not limited to a collegiate education. We believe that the more the education the better if it be consecrated. But the fact of limited knowledge has made many a man hide his Lord's money. God wants you, my brother, each of you. Remember that our individuality is recognized and our ability in the Lord prized. Don't ask to be excused.

Now, in conclusion, as to our giving we may give:

1. Because we do not wish for some one else to excel us.
2. Because we hope for gain.
3. Because of love for praise.
4. Because of our sympathy with suffering humanity.

But all of this does not reach the principle underlying christian giving. Our eyes must be fixed on Jesus in all we do. We must give, but it must be done:

1. Intelligently.
2. Systematically.
3. Lovingly.
4. Truthfully.
5. Cheerfully.

The heart must lovingly beat time with love divine.

A. C. Swindall, Chairman.

REPORT ON STATE OF RELIGION.

We, your Committee on State of Religion, beg leave to submit the following report:

Dear Brethren: So far as your committee is informed the state of religion is not what it ought to be. While some of the churches have had revivals, others have not, and additions to the churches have been but few. Some of the churches have Sabbath schools and prayer meetings, while others have neither.

We recommend that each church in our bounds organize a Sabbath school and prayer meeting. We think if this is done, the state of religion will be much improved by the meeting of the next session of the Association.

We further recommend that each Baptist in the Association take and read some good religious literature. You will find it beneficial.

T. A. Kelley,
J. C. Thomas,
L. L. Dobbs,
Committee.

REPORT ON INSTITUTE WORK.

In a report on any given subject it is expected that general information, as to what has been done, will be given in brief form; but this report will deal with other features of the work.

This the youngest work, but not a work of minor importance, is gradually gaining ground, notwithstanding the forces arrayed against it.

It, like Joseph. is the child of old age, and the father has given it the coat of many colors, which has aroused the anger of the other boys, and yet he is destined to reach the throne, that he may preserve life. It is indorsed by Godly, strong men North and South. And yet a great many oppose it, but that does not make it less meritorious, for many good strong men and women may not at first see the value of a move, and hence not only act with indifference to, but may listlessly oppose it. There is not an interest fostered by the denomination which is fraught with more good for the cause of the Master than Institute Work. Its scope is not "Sermon Science" only, for that is only a small part of the work. It covers the whole range of christian work, calling forth the leading forces from center to circumference in a great training school where are taught the great doctrines of Christ. And yet the "Sermon Science" feature of the work is one of stupendous proportions. It is one of the great human levers by which we turn the great stones of truth and adjust them, under the guidance of the Holy Spirit, in heavenly order. But still, as with all things of value, there are hindrances to this work.

I. The first we would notice is the lack of co-operation with the work. Just like Joseph's brothers were, they will not hear the dreams of this young prophet, but cast him into a pit, pursuing, as before, the same course of opposition. For a member of a family to oppose a measure indorsed by the family creates such friction as will hinder the peaceful progress of the family. Will give a few reasons why some do not co-operate:

1. "It makes a sermon too lengthy." Some of the longest sermons I ever heard had no system at all. Does this objection not show its worth? It helps to evolve from the mine of God's truth the ore which he wishes us to use. A man should state facts briefly. Then why should one with this system preach longer than with any other or even none?

2. Another reason for not co-operating is, "Too much repetition." He who thus speaks shows at once what he knows of the system. The system of itself classifies the elements of truth, so that if one repeats it is because he does not follow the system.

3. A third objection against co-operation is, "It multiplies denominational leaks in the finances." So many seem to think that it opens the great financial stream into too many smaller streams, thus weakening all the streams. All that has been given to Institute Work has come as a result of the work, and has been given over and above the regular contributions.

Money for other purposes has been even more plentiful. And then the man who opposes a measure ought not to kick, for he does not give to it his support.

4. A recently manufactured reason for not co-operating is, "That many of the unhelped men are bad men." Does that not mean that all the helped men are good men? Should we not help the bad men that they may become good men? Show us, please, where the country preacher is worse than the city preachers.

II. A second hindrance is, "Non-proficient expositors." A man must know a thing before he can teach it. What can a man do teaching the sciences when he knows nothing of any science? The blind can't lead the blind. For a person to undertake to teach something he does not know disgusts the one who would know. Arrogant ignorance is the mother of curses. The superficial instructor will soon break down in shameful defeat. A cobbler is always a hindrance.

III. The next hindrance we would speak of is, Unintelligent Criticism. For one to sanction or condemn a thing before he has the facts respecting it shows shallowness of judgment and savors of unfairness. There is always knowledge before interpretation. Daniel had to know the king's dream before he could tell the meaning thereof. All evidence must be had and unbiasly weighed before one is a competent juror. Criticism always shows supposed superiority. But unintelligent criticism is base presumption.

IV. There is one other hindrance I would like to mention. That is, Designing Competitors. Nearly every measure has an objector, but as a rule something better is offered instead. Then sometimes you see one who wishes to destroy that originated by another because he cannot do better himself. A man said to me not long ago, "I do not like 'Sermon Science.' I believe I will get out a book on sermon simplicity. Do you think it will sell?"

Now, in conclusion, will say that we do not believe that "Sermon Science" will suit all, but, brethren, do not unmercifully object to it. But we do not apprehend any danger, "for the hand of the Lord is with it." A. C. SWINDALL.

The committee on Religious exercises reports as follows: To preach at this place tonight, Eld. A. S. Smith; at the Methodist church, Eld. A. C. Swindall; at the Coldwater Academy, Eld. L. H. Hastie. Eld. J. M. Johnson preached to the people at the stand in the afternoon. The body then adjourned to 9 o'clock Friday morning.

REPORT ON RELIGIOUS LITERATURE.

We, your Committee on Religious Literature, submit the following report:

There is, or should be, a great deal of importance attached to good sound literature. First, the Bible teaches us there is no

good safe building without a good foundation. As such the future hope of our Zion greatly depends upon the kind of reading matter that we suffer to come into our homes, as early impressions have much to do with shaping the lives and character of our children.

We recommend for use in our Sabbath schools the Kind Words or Convention Series, and we do not believe in Baptists compromising and using union literature, which always results in covering up the great doctrinal truths of the Bible. If our people would read our own State paper and take and read the Foreign Mission Journal and the Home Field and study them as they do the secular or political papers, there would be a great increase in our contributions, and there would be no necessity of long speeches at every session of this body.

"Riley's History of the Baptists of Alabama" is a valuable work and should be in every Baptist home. Many hours are wasted in reading trashy stuff that bewilders the mind and makes wrecks of human lives. We should study the different helps on the Bible and remember Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." We should be very careful as to the kind of literature our children get to store the mind with. Keep dime novels away from your sons and daughters, and it is unsafe for them to read the story of the outlaws. Who would give his child a viper to play with? And yet it is often done in giving them a paper or pamphlet to read without first examining it ourselves to see if it is sound and clean before we suffer our children to become contaminated with it.

Respectfully submitted, J. D. HUGHES.

FRIDAY MORNING OCT. 5th.

The body met pursuant to adjournment, and was led in Prayer by Eld. J. M. Johnson. On motion of A. S. Smith the report on Religious Literature, also that on Education was read and discussed conjointly with the report on Sunday schools. The discussion was opened by Eld. W. T. Stewman, speaking mainly to the report on Education, followed by A. S. Smith and J. R. Calwell. The three reports were then adopted as follows:

SUNDAY SCHOOLS.

The Bible says: "Train up a child in the way he should go, and when he is old, he will not depart from it."

This involves the idea that children must have Bible training, on the order that they receive literary training in our schools.

A great many people mistake what they call "good examples" for training. The Bible does not say a properly exampled child will be stable, but that a properly trained one will.

The Bible bears the same relation to children, that the headlight of an engine bears to the engineer. It enables them to see the breakers that await them along life's way, so that they can

shun them, and save themselves from the pit falls of sin, and death.

The good and the evil of human existence is paralleld in the Bible, in the lives of good and bad people, in connection with the principles that elaborate them into ready discernment and a knowledge of them by children, enable them to know themselves for weal or for woe.

Many a child is ruined in the after years of their life, because they had no knowledge of the possibilities involving the downfall of men, and had to learn by bitter experience what God teaches in His word.

This training is done by bringing the same susceptibility of their minds in direct contact with Bible truth.

We may educate and train children in all the classics, of all of our schools, but the Bible is the only book that will wake the religious faculty of their minds to a realization of the importance, the power and the influence of christianity and enable them to imbibe its precepts and its examples unto eternal life.

If teachers in our literary schools took no more interest in the literary training of children than most Baptists take in their Bible training, very few, if any would patronize them.

If our literary schools turned out no better graduates from them in the courses constituting their studies than most of our churches turn out in Bible trained children, their reputation for education would fall so flat to the ground they could hardly ever recover by the most assiduous attention.

It is fearfully strange, that so many Baptist are so profoundly interested in the literary training of their children for the secular engagements of life, and care so little for that training in the Bible, so indispensably necessary for their eternal good. If they cannot get along in this world as they should without literary training, how are they going to get along as they should without Bible training.

The indifference indulged in by Baptists, involving the proper training of their children in the Bible, says to them in terms philosophers can barely realize that there is but little, if any, importance to be attached to its truths.

It seldom gets too cold or too hot for children to obey the mandates of father and mother touching house and field duties, but great sympathy arises for them in these regards when Sunday school duties are to be performed.

They can send them to literary schools three or four miles, in some instances, but consider a mile walk to Sunday school too far, and as fraught with many dangers.

A great many Baptists read the secular papers in the hearing of their children, and discuss with intentness of interest the merits and demerits of the issues presented for their consideration, but will not read the Bible in the hearing of their children and talk of Jesus and His love for them.

Every Baptist wants the very best teachers available for the literary training of their children, but don't care what kind they

have in the Sunday schools, and in a great many instances, whether they have any.

These considerations tell us why it is so many children grow up in the maze of confusion, not knowing what to do except fall into line with the indifference that means nothing but breakers that drifts them from the moorings of God's everlasting rock into reckless despair.

The Bible says the wicked shall be turned into hell, with all the nations that forget God. If our Baptists believed this, they would bear a different relation to the proper training of their children.

We have a Baptist Sunday school Convention within the bounds of this Association. Its purpose, in connection with the churches, is to train the children for God. In the name of God, why not every one take an active interest in its movement.

W. R. WHATLEY,
Chairman.

REPORT ON EDUCATION.

As the new century opens up new responsibilities are laid upon us; demanding better equipment to meet these responsibilities successfully. The tide of emigration is flowing in upon us bringing people of different nationalities having no fear of God in their hearts; and no love for our civil and religious institutions; this new element is to be met and christianized and developed into useful citizens or they will sow the seeds of communism and Roman Catholocism among our people. We as Baptists must take hold of this work; we must be ready to meet them with the Gospel. In order to do this we must be prepared for the work. This requires culture and christian education. We must show them the "more excellent way." Our ministry must have that training which is found in our denominational schools. When our Lord would send out His preachers to turn the masses among the Judean hills He laid his hand upon the humble fishers of Gallilee in whom were blended moral courage and physical strength. But when He wanted a man to carry the message of salvation to the heathen He laid his hand upon Paul who had sat at the feet of Gamaliel; and who had been trained in the school of Athenian oratory. Education is the tool to be placed in the hands of our people by which they can hew out of the quary stones for the builders use. Your committee would recommend that we stand by our denominational schools and give them our patronage and moral support.

Resptfully submitted.

W. T. STEWMAN.

In the absence of a report on Temperance the clerk was instructed to publish the report if any should be furnished by the committee. (No report sent).

ORPHANS HOME.

The report on Baptist Orphanage submitted by W. J. Ruffin, and adopted as follows:

The Savior has said: "The poor ye have with you always, and whensoever ye will ye may do them good." The Lord has graciously allowed our people to establish a home for dependent orphan children at Evergreen, Ala., and it is our duty and happy privilege to give to this worthy christian institution our prayers, sympathy and financial support. The Orphanage is under wise christian economical management with more than sixty inmates. These children are gathered together from the various Baptist families of the State where they are left without proper care, and are at Evergreen; not only fed and clothed, but are trained in body, mind and heart to meet the future responsibilities of life. We would remind our brethren that these children have daily needs, and these needs are to be supplied through the agency of the churches. We suggest that each church have a committee composed principally of women whose duty it shall be to work up interest in support of these needy orphan children.

For instruction regarding admission into the Home, or securing a child from the Home by adoption or otherwise, we should write to Brother Jno. W. Stewart, manager of the Orphans Home, Evergreen, Ala.

Respectfully submitted,
W. J. Ruffin.

Committee on Correspondence reports as follows:

We, your Committee on Correspondence, report with pleasure the presence of the following brethren, from the Montgomery Association: Elds. Jno. R. Calwell, H. W. Province and John Bass Shelton. From the Carey Association, Elder C. J. Bentley, We recommend that this Association heartily return correspondence with our sister Associations. Respectfully submitted,

Wm. Looney,
W. J. Ruffin,
W. R. Mllller,
Committee.

We, your Committee on Documents and Requests, find nothing claiming our attention, inasmuch as the place for holding the next session has already been located by the meeting of the Second District. Respectfully submitted,

J. A. Arnold,
W. S. Darden,
W. B. Dunlap,
Committee.

We, your Committee on Nominations beg to submit the following report: To preach the Introductory Sermon at next session, Elder W. R. Whatley. Alternate, Elder L. T. Reeves. Central Committee, E. E. Slaton, W. S. Darden and B. C. Guy. To write Circular Letters, Elder A. C. Swindall. As Delegate

to Southern Baptist Convention Elder D. S. Martin; Alternate J. D. Hughes. Respectfully submitted,

H. T. Lett,
T. L. Upshaw,
W. P. Fulmer,
Committee.

Miscellaneous Resolutions was called for, and the following Resolution submitted by D. L. McAllister was unanimously adopted: Resolved 1st. That this Association memorialize the Legislature of Alabama in session assembled, to enact a law granting a Dispensary for the sale of intoxicating liquors to the whole State, wherever Prohibition does not already obtain.

Resolved 2nd. That we request the several churches composing the Central Association, to send up petitions to the Legislature looking to this end.

Resolved 3rd. That we request all other religious bodies to join us in the effort to thus influence legislation in this good cause.

The following preamble and resolution offered by Elder J. M. Johnson was unanimously adopted:

Whereas, there is a class of christians who claim to have arrived at a complete emptying of self, a destruction of the old nature and the entire sanctification of soul and body which they are pleased to call the second blessing—prominent among whom are Dr. Carradine and Dr. Whedon. In his book on sanctification Dr. Carradine says on page 25, "On the 12th day of July, 1874, God converted my soul, and fifteen years afterwards, at 9 o'clock in the morning of June the 1st., 1889, He sanctified my soul and body."

And, whereas, there are certain Baptist ministers holding to and advocating very nearly the same holiness views, and in addition to this are practicing what is generally known as the Science of Christian Healing, and are doing the same while posing as Baptist in our Baptist ranks; and who in their public utterances and press seek to destroy our time-honored Baptist rules and customs, and furthermore to rob us of our Baptist church identity; all of which is foreign to our faith and practices, and all of which true Baptists consider to be nothing more than fanaticism, spiritualist haughtiness, self-delusion and folly all jumbled together in a most unseemly and unwholesome mixture. Therefore be it

Resolved, That this Association do hereby declare each and all of said doctrines, and views, to be unorthodox and a departure from the Baptist faith as set forth in our declaration of faith and adopted by this body and each church holding fellowship with this body. J. M. Johnson.

Resolution of thanks offered by A. S. Smith and adopted as follows: Resolved, That we hereby extend our heartfelt appreciation to Bethesda Church and the good people of the community, for their very kind and generous hospitality ex-

tended to us while in their midst, and to the Methodist brethren for the use of their house of worship and other courtesies.

Resolved, That the treasurer retain ten dollars out of the funds sent up for associational purposes as a token of our appreciation of his faithful and valuable services for these many years, and that the clerk be allowed to retain $15.00 out of the minute funds for his services, and that the balance be used in printing and distributing the minutes, and that all other funds be forwarded as indicated by the letters.

Brother J. D. Hughes was permitted to make a statement in behalf of Brother J. C. Thomas, and take collection, which amounted to $10.73.

Brother D. O. Manning made a statement in behalf of Brother Dallas Jowers and requested each church to send him as much as one dollar at least with which to purchase a horse. Send to Dallas Jowers, Salter, Ala. Elder J. R. Calwell presented the claims of Beulah Church, who lost their house by fire in January last, and requested the messengers to bring the matter before their churches and send one dollar each to J. R. Calwell at Prattville, Ala.

The Committee on Finance and Auditing submitted their report together with the report of the treasurer, which was adopted as follows:

REPORT OF COMMITTEE ON FINANCE AND AUDITING.

We, your Committee on Finance and Auditing, beg leave to report as follows: We have received at this session in cash and vouchers the following amounts.

	CASH.	VOUCH.
State Missions	$ 31 81	$103 57
Home Missions	38 96	22 60
Foreign Missions	60 98	71 86
Associational Purposes	9 15	
Ministerial Education	3 50	27 50
Institute Work	2 00	34 80
Aged Ministers, J. H. Colley	65 33	12 21
Orphans' Home	69 99	86 13
Howard College	1 50	20
Minutes	50 54	
India famine sufferers		18 21
Southern Female College		10 00
Church Building away from home		58 45
Special Collection for J. C. Thomas	11 02	
Cash Collected unappropriated	8 31	
Total	$359 94	$483 22

We have examined the Treasurer's report and find it correct

and a balance in hand of $8.64; making a total in hands of Treasurer of $368.55. Respectfully submitted,

GEO. W. DAVIS,
B. C. GUY,
W. L. WATERS,
Committee.

TREASURER'S REPORT.

Report of T. J. Pennington, Treasurer Central Association, for the year 1900.

DR.

To balance on hand from previous year	$ 6	32	
Cash received from all sources	355	14	$361 46

CR.

By amount paid Bro. D. S. Martin, Clerk	$ 45	60	
J. H. Colley, Indigent Minister	60	18	
S. J. Sauls, Special Collection	21	98	
S. S. Board (N. R. Martin)	4	20	
L. T. Reeves, Min. Ed.	36	43	
Bro. Stewart (Orphanage)	58	40	
W. B. Crumpton	125	98	$352 77
Balance on hand			$ 8 69

The body then adjourned to meet with Friendship Church on Wednesday before the first Sunday in October, 1901. Thus closed one of the most pleasant and harmonious sessions in the history of the Central Association; and while singing, "When the Roll is Called up Yonder," the parting hand was taken, after which the closing prayer was offered by J. R. Calwell.

DEDICATED TO THE MEMORY OF

Brother Wm. Bailey, and Sisters Mattie Richards and Rebecca Wilson, of Bethesda Church.

Brother J. W. Manning, of Corinth Church.

Brother Fred Land, of Eclectic Church.

Brother J. W. Richardson, of Goodwater Church.

Sister Mary Lazenby, of Good Hope Church.

Sister Eliza Yarbrough and Brother Wm. White, of Harmony Church.

Brother Marion Tanton, Sisters Vallie Ogletree and Mattie Tanton, of Mt. Zion Church.

Brother John Smith, of Poplar Springs Church.

Sister Edna Culpepper, of Providence Church.

Sisters Mary Pierce and Lula Brown, of Pleasant Hill Church.

Sisters Edna Bentley and Kate McDonald, of Rockford Church.

Brother E. G. Brown, of Salem Church.

Sisters Sarah Kelley and —— Thomas, of Shady Grove Church.

Brother John F. Boles, of Tallassee Church.

Brethren G. S. Holliman, B. A. Sims, and Sisters Arrie Sims and Lizzie Dobbs, of Wayside Church.

CIRCULAR LETTER.

TO THE MINISTERS OF THE CENTRAL ASSOCIATION.

I wish, in this short letter, to talk a little with my co laborers in the ministry. II. Tim. 2: 5: "Study to show thyself approved unto God," etc.

The Minister, of all men, is, or should be, a man of one book and that book should be the Bible. It is true he should study History, Biography and Science, but in every instance he must recognize them merely as tributaries to assist him in interpreting the Bible. The Bible is the great sea into which they flow. Every page of the Bible pulsates with quickening life, the thoughts of which centuries have failed to fathom. He should not only study this book of all books, but he should know to be a workman not ashamed. A layman said to his pastor, "I can excuse you if you are ignorant of the classics, but ignorance of the Scriptures in a Christian teacher is unpardonable. The motto of the ministry should be, "We study to warn and teach, that we may present every man perfect in Christ Jesus."

The great problem before us as Ministers today is how to preach the truth so that it will appeal to men. The Bible contains sweetness and light and we are to preach it with power. There is the incarnate word as well as the written word and we should be careful to study him and preach him as he is revealed in the written word, for Christ and him crucified is the Christian's heavenly manna, the churches' beauty and strength and the world's only hope. Like Paul, we should know nothing save Christ and him crucified. The Minister should exercise prudence in dividing the word. In it is found a perfect system of divinity. There are various doctrines relating to God, His nature and attributes and moral government, also doctrines relating to man in all his relations to God himself and society. The Man of God should take of these and distribute them in a way to give each their portion in due season. Phillips Brooks used such themes as "The Living Christ," "Perfect Manhood," "The Message of Peace," "Human Immortality," "The Proper Use of Wealth." To the passionate and emotional preach truths that appeal to the emotional nature. To those who are inclined to waver preach doctrine. We must learn to divide the word according to its various purposes, ever remembering that it is all given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. The Minister should not only be "apt to teach," but apt to "reprove, rebuke and exhort." I fear we

often fail to preach the severe things of the gospel. We all are apt to comfort, but are we willing to wound? Are we willing to send tornadoes? Dear Brethren, comfort, soothe and console, but do not fail to let the thunder roll and the lightning flash until you send a cyclone sweeping the sinner's conscience from Sinai to Calvary. Don't be all tears nor all logic, so when you leave a pastorate it cannot be said that we have had a long wet spell or a long dry spell. J. M. JOHNSON.

CONSTITUTION.

ARTICLE 1. The Association shall be composed of all regular ordained and licensed ministers who are members of churches within our bounds, together with the members regularly chosen by the churches within our bounds.

ART. 2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation. But by a two-thirds vote of the body, a member of any church, without being regularly chosen, may, upon good reasons, be admitted to represent such church when no one regularly chosen be present.

ART. 3. The members so chosen and convened shall be called the "Central Association."

ART. 4. This Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal rights of the churches; but may withdraw from any church not orthodox in principle according to the Scriptures, and who shall fail to be represented at an Association, and shall refuse to account for such failure at the next regular session.

ART. 5. Any church desiring admission into this Union shall petition by letter and messengers, and if found orthodox shall be received by the Association by the Moderator giving the messenger the right hand of fellowship.

ART. 6. Any church having a public gift, before proceeding to license the same, should call the gifts of two or more sister churches, or experienced members, to unite with the church in conference to examine into the nature of the gift, and upon due approval, license to be granted, and reported to the next Association.

ART. 7. Every church in our Union, whose membership shall be 100 or under, shall be entitled to three delegates, and for every thirty-three over 100 they shall be entitled to one additional delegate.

ART. 8. No query shall be taken into consideration in this Association, except in case of serious difficulty which cannot be settled by the church, nor messengers from other churches.

ART. 9. This Association may correspond with any Baptist benevolent institution it shall deem expedient.

ART. 10. This Association shall have a fund, supplied by the voluntary contributions of the churches; and all moneys thus contributed shall be transmitted from the churches by their

messengers, and paid over to the Committee on Finance (the committee shall be annually appointed), whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeably to order, and make at every session a fair and circumstantial report of their proceedings.

ART. 11. The officers of this Association are to be a Moderator, Clerk and Treasurer, to be elected from her own body.

ART. 12. Difference of opinion as to benevolent institutions of the day shall never be made a question of fellowship in this Association.

ART. 13. Amendments or alterations to this Constitution may be made at any regular session—two-thirds of the members present concurring therein.

RULES OF DECORUM.

1. The Moderator, Clerk and Treasurer shall be chosen by a majority of the members of the body, and shall hold their offices until another election.

2. It shall be the duty of the Moderator to preside in the deliberations of the Association, and keep order by enforcing the rules of this Decorum, and he shall not be allowed to vote, except in cases of a tie, and then shall give the casting vote.

3. It shall be the duty of the Association, first, to provide for the general union of the churches, and to devise ways and means for the spread of the gospel, and the promotion of our Redeemer's kingdom upon earth; second, to maintain correspondence with sister associations, and thus preserve a chain of communication among the churches; third, to give advice to the churches in cases of difficulty; fourth, to invite visiting ministers of our faith and order to seats with us, to aid in our deliberations.

4. At each annual session there shall be appointed by the Association an Executive Committee, consisting of ——, to whom shall be referred all matters touching the spread of the gospel in our bounds, and report thereon at the next session of the Association.

5. There shall be appointed, as in the last preceeding article, a Committee of Finance, to whom all funds sent up by the churches to the Association shall be paid, whose duty it shall be to report thereon during the session.

6. No motion shall be entertained by the Association until it shall be seconded; it shall then be taken up, opened for debate and finally decided, unless withdrawn by the mover.

7. Every query sent up to this Association by any church in the Union, shall be read, and put to a vote by the Moderator, whether it shall be debated; but if not, it shall be withdrawn; provided, always, that those be first considered which may affect the union of the churches.

8. Every member who speaks shall rise from his seat and address the Moderator; he shall not be interrupted while speaking, unless he depart from the subject.

9. No member shall speak more than three times on the same subject, unless by leave of the Association.

10. There shall be no talking, whispering, or moving about during the time of any public discussion, nor any reflection cast upon the speaker.

11. Any delegate wishing to leave the Association before its adjournment, shall be required to make the cause known, and obtain leave of absence by a vote of the body; and if any delegate shall absent himself without leave, he shall be considered guilty of disorder, and shall be erased from the list of delegates.

12. A member violating any of these rules shall be reproved by the Moderator.

13. This Decorum shall be read at each annual session of the Association, immediately after its organization.

14. This Decorum may, at any regular session, be altered or amended, a majority of the body concurring therein.

ARTICLES OF FAITH, PROOF TEXTS.

ARTICLE. 1. We believe in one true and living God; the Father; Son and Holy Ghost—three in one.—1 John 5:7; Matt. 3:15-17; John 14:16; Matt. 28:19.

ART. 2. We believe that the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.—2 Tim. 3:16, 17; 2 Peter 19:20, 21.

ART. 3. We believe in the doctrine of original sin; that Adam disobeyed God, and that all mankind inherited a sinful nature from Adam.—Gen. 3:1-17; Psalms 51:5; Rom. 5:12; Eph. 2:1.

ART. 4. We believe in man's inability to recover himself from the fallen state he is in by nature, by himself alone.—Zach. 5:6; John 6:44; 1 Cor. 11:14; Rom. 8:7-8.

ART. 5. We believe in the doctrine of election by grace, according to the foreknowledge of God the Father, through sanctification of the Spirit, and belief of the truth.—Rom. 11:4-7; 2 Thes. 2:23; 1 Peter 1:2.

ART. 6. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.—Acts 13:39; Rom. 4:11-12, 23 24-25; Gal. 2:16.

ART. 7. We believe in the preservation of saints.—Psalms 37:23-24-28; Micah 7:8; John 5:24 and 10:28; Rom. 8:35-39; 1 Peter 1:3-5.

ART. 8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ of perpetual obligation, and that none but true believers are fit subjects of the ordinances.—John 1:33; Matt. 3:13-17; Matt. 28:10, 19; Acts 1:22 and 2:41; Matt. 26:6-30; 1 Cor. 11:23-26.

ART. 9. We believe in one Lord, one faith, and one baptism, and immersion only is baptism.—Eph. 4:5; Rom. 6:4-6; Col. 2:12; Acts 8:38-39; Mark 1:9.

ART. 10. We believe that no one is qualified to preach and administer the ordinances of the Gospel except he be called of

God, as was Aaron, is set apart by, and is in good standing with the church of which he is a member, and come under the hands of the presbytery.—Mark 3:14; Acts 14:23; 1 Tim. 2:7 and 5:22; Heb. 5:4; John 4:2; Acts 8:28.

ART. 11. We believe in the resurrection of the dead and the general judgment.—John 5:28-29; Rev. 20:12-13; Acts 24:15.

ART. 12. We believe the joys of the righteous and the punishment of the wicked will be eternal.—Matt. 25:46; Rev. 7:15-16; Col. 3:4; 1 Thess. 5:17; 2 Thess. 1:7-9; Rev. 20:10-14-15; Matt. 25:41-43.

ORDAINED MINISTERS AND THEIR POST OFFICES.

J. H. Colley	David,	Ala.
L. H. Hastie	Marble Valley,	"
T. A Kelley	Weoka,	"
D. S. Martin	Equality,	"
A. G. Rains	Knights,	"
J. W. Fulmer	Mt. Olive,	"
W. R. Whatley	Alexander City,	"
O. C. Swindall	Floyd,	"
J. H. Thompson	Chanahatchie,	"
J. M. Johnson	Eclectic,	"
W. T. Stewman	Warm Springs,	"
J. H. Taylor	Tallassee,	"
Wm. B. Harmon	Good Hope,	"
J. D. Hughes	Salter,	"
A. C. Swindall	Wetumpka,	"
J. S. Jones	Bu'gers,	"
J. H. Singleton	Dexter,	"
J. C. Thomas	Titus,	"
L. T. Reeves	Tallassee,	"
L. L. Dobbs	Welona,	"
O. N Dobbs	Sykes Mills,	"
J. T. Nelson	Weogufka,	"
B. W. Caloway	"	"
W. W. Hughes	"	"
O. P. Bentley	Good Water	"
G. P .Olive	Weoka,	"
S. J. Sauls	Sylacauga,	"
J. N. Foster	Floyd,	"
A. S. Smith	Alexander City,	"
J. A. Keel	Island Home,	"

LICENTIATES AND THEIR POST OFFICES.

A. T. Stanley	Buyck,	Ala.
J. V. Clifton	Hollins,	"
W. T. Penton	Speed,	"
Dallis Jowers	Rockford,	"
Hugh Rodgers	Tallassee,	"
E. L. Hughes	Welona,	"

STATISTICS OF CENTRAL BAPTIST ASSOCIATION, 1900.

CHURCH.	COUNTY.	PASTOR.	CLERK'S NAME AND POSTOFFICE.	Membership last Reported.	Increase by				Decrease by				Present membership.	SUNDAY SCHOOL DIRECTORY.			Preaching Sabbaths.	Reports Prayer Meetings.	Reports Revivals.
					Baptism.	Letter.	Voucher.	Restoration.	Letter.	Exclusion.	Erasure.	Death.		Officers&Teach'rs	Pupils on roll.	Superintendent's Name and Postoffice.			
Alexander City	Tal'poosa	A. S. Smith	T.S.Christian, Sr., Alex. City	206		9		1	6	3		2	213	12	125	Geo. A. Sorrell, Alex. City	1&3	Weekly	good
Antioch	Elmore	D. S. Martin	J. S. Rouse, Weoka	96		1			5	6			86	4	40	T. A. Rouse, Weoka	1	Semi Mo	good
Bethesda	Coosa	D. S. Martin	N. R. Martin, Equality	110	2	5			2			3	112	7	54	N. R. Martin, Equality	2	Weekly	good
Beulah	Elmore	J. R. Calwell	W. G. Robertson, Wetumpka	60	17	16	15		2				72				1		good
Bethlehem	Elmore	D. S. Martin	R. L. Estes, Kent	93	1	4			3	6			87	5	45	R. L. Estes, Kent	1	Semi Mo	good
County Line	Elmore	O. N. Dobbs	C. M. Moore, Irma	45		10		2	5				50				2		
Concord	Coosa	T. A. Kelley	J. C. Moseley, Gill	60					5	5			50				4		
Corinth	Coosa	S. J. Sauls	J. H. Conaway, Crewsville	66	1	2			6			1	62				2	Monthly	
Eclectic	Elmore	A. C. Swindall	W. A. Nichols, Eclectic	167	2	14			2			1	180	8	48	J. T. Edwards Eclectic	4		
Friendship	Elmore	D. S. Martin	A. J. Bishop, Tallassee	68	1	4		1	5				69	7	80	Hugh Rodgers, Tallassee	3	Weekly	good
Goodwater	Coosa	A. J. Preston	T. P. Cranford, Goodwater	132	16	5	1		6			1	147	12	75	T. P. Cranford, Goodwater	1		good
Good Hope	Elmore	T. A. Kelley	Z. E. Veazey, Floyd	70		2			7	4		1	60	4	30	J. F. Timmerman, Floyd	2	Monthly	
Hatchett Creek	Coosa	J. D. Hughes	R. C. Hardy, Dallas	76	3	2			10	5			66				3		
Harmony	Coosa	A. C. Swindall	A. V. Graham, David	85	9	4			7	2		2	87				2		good
Hollins	Clay		Not represented	25									25						
Liberty	Tal'poosa	W. R. Whatley	I. M. Willis, Alex. City	95	2	3			9	1		1	89	5	28	John Reams, Bulger's	3		good
Lebanon	Elmore	W. R. Whatley	L. A. Ruffin, Buyck	91					5	1			84				3		
Mt. Olive	Coosa	C. J. Bentley	M. M. Bailey, Mt. Olive	127	22	1		1	7	3		1	170	6	80	M. Y. Swindall, Mt. Olive	1		good
Mt. Zion	Tal'poosa	L. H. Hastie	T. L. Upshaw, Island Home	61	15	1			6	3		3	65	4	54	W. D. Smith, Alex. City	2	Weekly	good
Mt. Hebron	Elmore	T. A. Kelley	H. A. Jordan, Jordan	32		4			1			1	34	5	60	O. Y. Hardie, Jordan	1		good
Macedonia	Coosa	L. H. Hastie	M. T. Conaway, Hollins	97	6	6	3			1		1	109	7	75	W.T.Stewman, W'm Springs	2	Monthly	good
New Hope	Tal'poosa	J. M. Johnson	B. W. Young, Dadeville	69		1			7	1			62				1		
New Providence	Tal'poosa	J. W. Jones	A. S. Harlan, Hackneyville	42	11	1			3				51	6	42	H. S. Jones, Alex. City	1		good
Olive Branch	Coosa	J. D. Hughes	J. S. Terrell, Salter	50		1		6	3	4		1	55				3		good
Poplar Springs	Coosa	L. H. Hastie	W. F. Darden, Bentleyville	74		1		1	12	3		1	60				1	Semi Mo	
Providence	Coosa	J. D. Hughes	W. J. Steel, Knight's	134	6	2		2	15	1		1	127				1	Semi Mo	good
Pleasant Hill	Elmore	J. H. Singleton	A. W. Langley, Claude	64	1	2		1	2	2		2	62	7	54	A. M. Jackson, Eclectic	1		good
Pleasant Ridge	Elmore	J. C. Thomas	J. N. Hudmon, Dexter	120	1				15	1			107				2		
Refuge	Elmore	O. N. Dobbs	C. L. Griffith, Chanahatchie	80	1				5	1	1	2	72				3	Semi Mo	
Rockford	Coosa	W. R. Whatley	A. D. Bentley, Rockford	90		1			9			3	78	6	65	T. J Pennington, Rockford	4	Weekly	
Shiloh	Coosa	J. M. Johnson	J. N. Howard, Crewsville	71	2	4	1		3				75	6		J. N. Howard, Crewsville	4		good
Santuck	Elmore	J. H. Singleton	J. W. Emfinger, Wetumpka	57		2			2			1	52				3		
Salem	Coosa		I. J. Burks, Dent	67					2	2		1	57				2		
Shady Grove	Coosa	J. C. Thomas	J. R. Embry, Speed	40	1				8	2		2	30	3	61	Wm. Terrell, Speed	2		good
Tallassee	Elmore	A. S. Brannon	Wm. McCluskey, Tallassee	260	1	10	1		3			3	266	10	100	A. J. Lilly, Tallasee	1&3	Weekly	
Town Creek	Elmore	J. R. Calwell	Geo. W. Ward, Titus	58	2	1			1	1			59	6	40	Geo. W. Davis, Titus	4		
Union	Elmore	J. M. Johnson	S. F. Thomas, Central	98	2		2		4	7			91	5	40	W. L. Walker, Central	2		
Union Springs	Coosa	R. A. Kidd	Vivian Cooper, Marble Valley	66	4	1		1	1			1	70	7		Wm.Looney, Tal'dega Spr'gs	3		
Wayside	Coosa	J. C. Thomas	R. T. Massey, Speed	91	4	1		1	11	4		4	78	4	51	L. L. Dobbs, Welona	1		good
Weoguftka	Coosa	L. H. Hastie	H. M. Sharbutt, Weoguftka	68	3	10			6				75				3		
Mt. Zion (West)	Elmore	J. D. Hughes	J. M. Holley, Deatsville		7	8	2						25				4		good
Total				3465	151	139	24	47	134	69	1	42	3545	144	1247				

FINANCIAL EXHIBIT OF CENTRAL ASSOCIATION, 1900.

CHURCH.	State Missions. Cash.	State Missions. Voucher.	Home Missions. Cash.	Home Missions. Voucher.	Foreign Missions. Cash.	Foreign Missions. Voucher.	Associat'n Purposes. Cash.	Associat'n Purposes. Voucher.	Ministerial Education. Cash.	Ministerial Education. Voucher.	Inst. Board. Cash.	Inst. Board. Voucher.	Aged Ministers. Cash.	Aged Ministers. Voucher.	Orphans Home. Cash.	Orphans Home. Voucher.	Howard College. Cash.	Howard College. Voucher.	Minutes.	India Sufferers.	Voucher Southern Female College.	Vouchers Church Building.	Pastors Salary.	Value of Church Building.	Total Cash.	Total Vouchers.
Alexander City		$48 75		$50 00		$53 40				$15 00		$30 00	$ 1 00			$25 90			$ 3 00	14 21	10 00	55 55	550 00	2500	4 00	302 79
Antioch				71	3 10					2 50			5 93		4 33	1 25			1 50					150	11 76	3 75
Bethesda	1 45		1 65		1 50		95						5 25		11 2	4 00			1 50					500	24 58	4 00
Beulah			1 00		2 00						1 00		1 00						1 15						7 15	
Bethlehem			80		1 70								2 95		3 76	4 00			1 00					350	10 21	4 00
County Line	1 00												3 00		1 00				1 00					500	6 00	
Concord													50						50					300	1 00	
Corinth		1 20	3 75			1 50				2 00						2 30			1 00				75 00	500	4 75	7 00
Eclectic					6 00	1 60						1 00	3 90						1 60	4 00		1 20		600	11 50	7 80
Friendship	1 40		65		5 00								4 75		3 25				1 50					300	16 55	
Goodwater	50	20 36		8 47		1 97				4 00						13 45			1 50				200 00	1000	2 00	48 25
Good Hope	50		1 00	1 18									6 90		1 90	2 26			1 05				38 50	500	11 35	3 44
Hatchett Creek	1 45				60								2 00						75					150	4 80	
Harmony	69	2 00	1 91		1 76								2 25		1 40			20	1 50					600	9 51	2 20
Hollins																			1 50					600	10 85	
Liberty	5 35												4 00						1 27					400	11 30	
Lebanon			5 00		5 05							3 80			5 00	7 12			1 50			2 00		18	80	30 85
Mt. Olive	1 30	8 70	4 55	3 70	3 45	11 55	50		2 50				5 00		3 50	1 50			1 50					5 0	16 20	3 00
Mt. Zion		1 50					6 20				1 00		1 00		2 50				1 00				70 00	300	0 05	
Mt. Hebron	1 45												1 50		6 07		1 50		1 00				75 00		20 05	3 44
Macedonia	1 00	3 44	2 00		7 58								4 25						1 00					600	10 00	
New Hope	4 75														1 00				1 20				25 00	185	4 85	
New Providence			2 65												1 75				1 30					300	4 75	
Olive Branch	25				35								70		2 00				1 00				10 00	300	0 78	3 25
Poplar Springs	62	1 38			2 16	1 84			1 00						3 45				2 15					500	10 45	
Providence			4 75		5 80								75		1 25				1 00					400	4 00	
Pleasant Hill							1 00						2 00						1 00				40 00	500	0 00	
Pleasant Ridge	25		75												2 15				1 25					300	5 55	
Refuge			2 15												3 50	2 99			1 50					300	11 00	2 00
Rockford	2 00		2 00		2 00											14 23			1 44				100 00	250	3 07	10 75
Shiloh		75		1 75	1 63								35						55						1 20	
Santuck													85		30				1 10						7 75	
Salem			50																50					300	1 00	
Shady Grove		15 51			1 10														2 00				100 00	2500	2 00	18 51
Tallassee													3 35						1 25				50 00	200	10 15	
Town Creek					5 55					2 00			2 00			5 91			1 25				100 00	500	0 10	14 01
Union	1 85		2 00	7 00	2 00										2 00				1 00					500	10 50	
Union Springs	3 15				4 35								1 50		25				1 05					600	7 45	2 00
Wayside			2 00		2 65					2 00			2 00		3 50	1 32			1 50					400	11 50	1 32
Weoguftka	1 25		1 50		1 75										50				1 05						3 00	
Mt. Zion (West)					1 00		50																			
Total	$21 81	103 57	38 96	$22 60	$60 98	$71 86	$9 15		$3 50	$27 50	$2 00	$34 80	$65 33	$12 21	$69 99	$86 13	$1 50	$ 20	850 54	18 21	10 00	58 15		18 85	340 01	48